

The Anti-Slavery Bugle.

BENJAMIN S. JONES, EDITOR.

"NO UNION WITH SLAVEHOLDERS."

ANN FEARSON, PUBLISHING AGENT.

VOL. 15.--NO. 39.

SALEM, COLUMBIANA COUNTY, OHIO, SATURDAY, MAY 12, 1860.

WHOLE NO. 761.

The Anti-Slavery Bugle.

CONFLICT BETWEEN CHRISTIANITY AND SLAVERY.

The persecution and expulsion of our missionaries, and of other Christians, from Kentucky and North Carolina, and the imprisonment of the Rev. Daniel Worth, have awakened a general feeling of indignation. As the burning of chapels, the persecutions of British Missionaries in the West Indies, and the personal outrages inflicted on them, aroused British Christians, and led to the emancipation of the 800,000 slaves in the West Indies, so these outrages on our missionaries must tend to unite the efforts of the Christian and humane people of this country, for the deliverance of the 4,000,000 of our enslaved brethren.

That the fate of our liberties, civil and religious, and the character of our Christianity, are suspended upon the question whether the Church will emancipate slavery from its body, and, under God, exert its power and influence for the speedy overthrow of that iniquity, cannot be intelligently doubted.

In view of the alarming facts recently brought before the people, the following considerations are respectfully presented to the friends of Christ, and of Humanity, by the Executive Committee of this Association.

The time was, when slaveholders, generally, acknowledged slavery to be wrong, and many of them were compelled by conscience and the Word of God, to emancipate their slaves. They felt that the Bible required that the oppressed should go free, that every yoke should be broken, and that a shut gate to the gate of man-stealers, in common with drunkards, adulterers and unbelievers. But slavery has triumphed over such fears, by the aid of religious teachers who have sold themselves to pervert the Scriptures, and destroy the foundations of truth. These false teachers require reverence for rights that authorize the selling of men, women and children, the separation of their families, general concubinage, and the whole catalogue of crimes; and that place the Bible as a system of morals, below the lowest conceptions of justice and right, even among wicked men.

A system of despotism that crushes out the freedom of will, as well as of action, is not satisfied with the subjection of the slave. Non-slaveholders next feel his haughty bearing, in every interest, social, industrial, educational, political and religious. Law and judgment are both directed by the will of the slaveholder, which controls their legislation and jurisprudence. Men of independent thought and action, who feel the value of free speech, are met, not merely with neglect, but with persecution; they are driven out, or are subjected to law and fevers, and other forms of violence, by vigilance committees, and it is not philosophical to suppose that, having the spirit of slavery fostered from childhood, strengthened by education and the force of habit, the demands of the slaveholding class will be satisfied with inflicting wrong upon the slaves and the poor white. Slavery seizes the reins of government, and by threatenings, brow-beating, and outrages on all who are not in its own service, divides and conquers its final arguments are the bloodshed, the lawless, and the revolver. With but slight intervals slaveholders have had possession of the Government since its commencement, and have used its power effectively, against freedom and justice.

But the turning back of justice, the debasement of Government, and the other barbarities engendered by slavery, are not so disastrous as its war against Christianity, its corruption of the only perfect system for individuals and for society, its felling the people with the idea that they have Christianity, when its principles of righteousness, peace and benevolence, are all subverted, and turned by its professors into instruments of violence. For a Christianity, without a Christ of love and justice, is a mockery, and its lying against the truth, to appease conscience, is an evil terrible to be practiced and defended.

THE CONFLICT INEVITABLE.

Christianity has its moral basis in the Law of God. That law asserts the dominion of God over all creatures, and requires the supreme worship of all intelligent beings. Slavery assumes prerogatives which belong only to God. Claiming dominion over men, and standing between God and the slave, it requires of him fear, homage, and the virtual worship of the master, whose will it makes supreme. The law of God, and its exposition by Christ, require perfect benevolence, and that we love our fellow-men as ourselves. Slavery is the perfection of selfishness; it denies the slave his manhood, robs him of the fruits of his labor, and holds him, his wife and children, subject to sale, separation, and outrage, without remedy.

Christianity and the law of God, constitute sacred ties between a man and his wife; Slavery destroys them at pleasure. Christianity requires the nurture of children by their parents, in the fear of the Lord, and the obedience of children to their parents: Slavery holds the parents' authority of an account, and transfers to the master, the honor and subjection required from children to their parents. It also deprives the parents of knowledge, and denies the instruction of children in letters; and the Bible with few exceptions, they are not permitted to read.

Slavery knows no Sabbath sacred to the slave, but subjects him to the will of his master, either for labor or pleasure, on that holy day. Christianity requires honesty. Thus "thou shalt not steal," says the law of God.—Slavery teaches the highest theft, that of man, and the making of him a chattel.

Christianity requires purity of life and heart; holds the virtue of each person sacred, and aims the flaming sword of divine justice at him that violates it. Slavery denies even the right of purity, and necessitates a system of universal concubinage.

Christianity, as well as the moral law, says, "Thou shalt not kill." Slavery holds the life of the slave in its power, and its laws are so arranged,

by the denial of the evidence of slaves, or other colored persons as to screen the white murderer from conviction.

Christianity loves the truth, thinks no evil, and works none against our neighbor. Its kindness, justice, compassion, and forgiveness, even of enemies, are universal. Slavery bears false witness against the enslaved. Based upon covetousness, it is full of uncharitableness, fraud, hatred and murder. Christianity is from God. "God loves." Slavery is from the evil, and its temper and works declare its satanic paternity.

As slavery has advanced, religion has declined. It has been an active instrument of the slave power, and has prepared the way for violence toward the faithful men who oppose slavery as a sin.—The missionaries and co-workers of this Association have preached and distributed Gospel tracts in its living hostility to slavery, and have founded churches and schools on principles of righteousness. Ray, John G. Fee and others, have sometimes been mobbed, and violently handled; and yet the work has extended, and in Kentucky and North Carolina, twenty churches, non-following slaveholders, have been formed, giving promise of permanency to the cause, and spreading the principles of true Christianity.

The violent expulsion of these missionaries, and of the missionaries of "the United Brethren in Christ," from Kentucky, together with other innocent people connected with them, the imprisonment of Rev. Daniel Worth, and the arrest of many others in North Carolina; and the more recent violence at Berea, Ky., indicate most strikingly, the ferocity of slavery.

Between slavery and Christianity there can be no peace; a conflict between them is ever existing. The policy of slavery is to corrupt Christianity in sentiment and practice—to lead its professors to compromise its principles, to allow the heaven of iniquity to rob the church of its purity and the glory of its true aggressive element. The conflict now going on in Kentucky and North Carolina, between the slaveholders and our missionaries and churches, results from the application of pure Christianity to the sin of slaveholding. The cause of the persecution, their enemies bearing testimony, is not any immorality, violence or sedition of the missionaries, but the spread of sentiment against the great sin of the land. If they had been a party to the sin, as the religious denunciations and proachers in the midst of slavery are generally, there would have been no conflict.

Though most of the missionaries are expelled or imprisoned, the persecution excites inquiry, and the way is preparing for a reaction. In Jackson Co. Ky., our remaining missionary gives most encouraging testimony of the progress of the cause there, and has received assurance of protection. The expelled missionaries are now in several free States proclaiming the facts of the persecution, the history of the mission, and their repudiation of their remaining after a time to their fields of labor, while the Christian mind is opening throughout the land to look at the sin and increasing efforts for missions in the South.

Have we not a heavy responsibility in this matter? Can we innocently leave the South to destruction? Have not the North shared, and is it not now sharing, largely, in the guilt of supporting slavery? Have not our literature, our religious publishing societies, ecclesiastical bodies, churches, pulpits and missionary Boards and societies, generally, qualified before the Moloch of slavery? And should not the North in penitence, ceaselessly labor to undo the wrong? Shall slavery go on to multiply its victims, while we cupnally wait to see the retribution of a just and holy God—the God of the oppressed?

May not the stupendous wrong be overborne by peaceful means, by the forces of Christianity as employed by this Association, and its missionaries and co-workers in slave States? Is our benevolence exhausted? Are our prayers hushed? Have we given our property, as we ought to have done, for this great object? Consider, Christian brethren! Do not four millions of slaves lift up their piteous cry for help? Do not six millions of non-slaveholders need our sympathy and aid? And does not the danger of the slaveholders in their sin, call for our strenuous and unceasing efforts? There will be opposition, and there must be a conflict. May God's people meet this opposition, and encounter this conflict, with such fidelity, liberal giving, and earnest prayer that the moral warfare shall be cut short in righteousness!

By all that is dear to Humanity, by all the interests of Christianity, and for the honor of Christ we call upon His redeemed people to come to the deliverance of the enslaved, and the salvation of the South as well as of our whole country, relying upon Him to whom belongs the dominion, the victory and the glory.

From the National Intelligencer.

THE DIFFERENT KINDS OF LEATHER.

PROCESS OF FORMATION.—The skins of various animals, in their fresh state, are flexible, tough, and elastic, but in drying they become hard and horny. The art of restoring the supple qualities to skins and rendering them durable appears to have been discovered at a very early period, and the word leather—from the Saxon *leath*, *letha*, or *leth*,—indicates the quality of suppleness. Leather is formed by the chemical union of the cuts or true skin of an animal with an astringent vegetable principle known as tannin, or tannic acid. Leather may, however, be prepared by impregnating the skin with alum, oil, or grease. In the animal hide or skin the outer part, which is covered with hair or wool is called the epidermis, or cuticle, below which is the reticulated tissue, and then, in contact with the flesh, is the dermis, or true skin, which is the only part which admits of being tanned, and varies in thickness in different parts. When the tannin, which is soluble in water, is applied to the hides of animals from which the hair, epidermis, and any fleshy or fatty parts adhering to them are removed, and which hides then consist wholly of gelatin, also soluble in water, these two soluble substances unite chemically to form the wholly insoluble substance called leather. Of the ox hides which are con-

verted into leather those supplied by bulls are thicker, stronger, and coarser in the grain than those of cows, while the hides of bullheads are intermediate between those of the bull and the cow. Such leather is employed for the soles of boots and shoes, for many parts of saddlery and harness, for making leather trunks, booklets, hose for fire-engines, pump-valves, &c.

CONVERTING HIDES INTO HARD LEATHER.—The process necessary to convert hides into the thick hard leather used for the soles of boots and shoes is as follows: The horns are removed from the hides, and the latter are scraped, steamed, and the hair removed. The hides are then immersed for a few days in a liquid which opens the pores and fits them for the action of the tanning ingredients.

In the old method of tanning, which is not yet entirely abandoned, the hides and powered bark were laid in alternate layers in the tan-pit, which was then filled with water to the brim. After some months the pit was emptied and refilled with fresh bark and water, and this process was repeated whenever the strength of the bark was exhausted. In this way the time required for impregnating the hides varied, according to their thickness and other circumstances, from one to four years. The process has been expedited by the use of a concentrated solution of bark instead of mere layers of bark in water. The variations of practice among different tanners extend to the substances used as an astringent, as well as to the manner of applying it.

VARIOUS MATERIALS USED.—Ground oak bark, which was formerly the only material in common use, and is still the most general, produces good leather of a light fawn color. Valonia, of which considerable quantities are used by tanners, produces leather of great solidity and weight, the color of which is inclined to gray, and which is more impervious to water than that made with oak bark. Calappa, or tarragonia, produces leather of a dark reddish fawn color, which is light, supple, and pervious to water in a high degree. Another substance which has been used of late years is a kind of bean-pod called *divi-divi*. These substances are used either individually or in various combinations, and they are prepared with plain water or with lime, with hot water or with oil, according to the judgment of the tanner. In whichever way the tanning is effected, the hide is subjected to the action of solutions increasing progressively in strength, until it is perfectly penetrated that when cut through it presents a uniform brown color, any appearance of a light streak in the middle of its thickness being an indication of imperfect tanning. When the process is complete the hides are hung up and allowed to dry slowly, and while they are drying they are pressed by heating or rubbing, or by passing them between rollers, to give them firmness and density.

Of the thin skins prepared for ornamental purposes many are tanned with a substance called *smack*, prepared from the well known plant of that name. After a preparatory cleansing, the skins are sewed up into the form of a bag, with the grain or hair side outwards; they are nearly filled with a solution of the *smack*, indicated with air, the aperture tied up, and the bags then thrown into a stream of hot *smack* liquor. Being then sealed on, within and without, the skins are soon impregnated with the *smack*. The bags are then opened, the liquor removed, and the skins washed, dried, dyed, and wrinkled by pressure with a grooved instrument.

CLASSIFICATION OF LEATHER SKINS.—The stoutest leather is made from ox-hides. Buff leather was formerly made from the hide of the buffalo, but it is now furnished by the cow-hides. Calappa supplies the great demand for the upper part of boots and shoes. Sheep skins form a thin, cheap leather; lamb skins are used for gloves; goat and kid skins form a light leather of fine quality; deer skins are usually shaggy, or dressed in oil, horse hide is prepared for harness work, &c.; and, with seal skin, is also used for making gunnys, and dog skin makes a thin tough leather, but most of the gloves sold as dog skin are made of lamb skin. Hog skin makes a thin porous leather, and is used for covering the seats of saddles.

In making shaggy leather, of which wash-leather is a cheap example, the skins of deer, goats, and sheep are impregnated with oil instead of the other ingredients mentioned above. After a certain preparation the skins are beaten for many hours with heavy wooden machines, and oil is forced into the pores. Sheep skins, when simply tanned, are employed for interior book-binding, and for various other purposes for which a cheap leather is required. The most or imitation morocco, and most of the other colored and dyed leathers used for women's and children's shoes, carriage linings, and the covering of stools, chairs, sofas, writing tables, &c., are also made of sheep skin. Lamb skins are mostly dressed white or colored for gloves.

Japanese leather of various kinds is used in coach-making, harness-making, and for various other purposes. Patent leather is covered with a coat of elastic japan, which gives a surface like polished glass, impervious to water; and hides prepared in a more perfectly elastic mode of japaning, which will permit flexing without cracking the surface, are called *unmodelled leather*; such leather has the japan annealed, something in the same mode as glass; the hides are laid between blankets, and subjected to the heat of an oven at a particular temperature during several hours, until finished properly.

In making Russia leather the skins are first freed from the hair or flesh by steeping them in ash-lye, then rinsed, felled, fermented, and cleaned. They are then soaked for forty-eight hours in a bath composed of water mixed with a paste of rye flour. The skins when taken out of the bath are left in tubs for fifteen days, then washed, and immersed in a boiler containing a hot decoction of willow bark, in which they are handled and pressed for half an hour. This manipulation is repeated twice a day for a week, after which the tanning infusion is renewed, and the process is repeated on the same skin for another week. A

ter which they are exposed to the air to dry, and are then dried and cured.

Morocco is the skin of a goat, or some other animal resembling it, called *maron*, and common to the Levant. It is dressed with sumach or galls, and colored with any color, and is much used in upholstery, book-binding, for ladies' shoes, &c. But most of the morocco to be obtained in this country is prepared here from sheep skins. The name is derived from the kingdom of Morocco, whence it is supposed the manner of preparing this leather was first borrowed. Morocco is, however, brought from the Levant, Barbary, Spain, Flanders, and Russia—red, black, yellow, blue, &c. The process has been latterly greatly simplified, and the brilliancy and durability of the Turkey red successfully imitated. The peculiar ribbed appearance of morocco is given by means of a ball of buckram, on which is a number of narrow ridges. Sheepskin morocco is prepared from split skins, a peculiar arrangement of machine being employed for this purpose. Instead of stretching the skin on a drum, it is passed between two rollers, the lower one of gun-metal and solid, and the upper one of gun-metal rings, while between the two rollers, and nearly in contact, is the edge of the sharp knife, which is moved by a crank. When a skin is introduced between the two rollers it is dragged through against the knife edge and divided, the solid lower roller supporting the membrane, while the upper one being capable of moving through a small space by means of its rings, adjusts itself to inequalities in the membrane, where this is thin the rings become depressed, and where it is thick they rise up, so that no part escapes the action of the knife. The divided skins are not sewed up into bags, as formerly, they can be smoothed quickly.

ORNAMENTAL LEATHER.—As there are attempts on being made to revive the beautiful art of carving in leather, and the leather is now used in the higher artistic branches, so does the art of embossing and gilding leather seem likely to meet with some revival. Embossed leather, ornamented in gold, silver, and colors, was formerly manufactured and employed very extensively. It was much used at one time as tapestry for rooms, and the Alhambra in Spain is said to still contain some very rich specimens. The leathers so employed were made of calf, goat, and sheep skin, the very best sorts being made from goats' or calves' skins, ingeniously connected together, and the surface was altered over previously to being painted. The effect of gold was produced by a variety of yellow color laid on the silver. The embossing was done by the pressure from dies, the minute ornaments being produced by tools—the method corresponding to that adopted by bookbinders at the present day. Some of these leather decorations are of great richness and artistic beauty.

From the Western.

THE GENERAL CONFERENCE AT BUFFALO.

To-day, the thirteenth quadrennial gathering representing, by delegation, forty-five annual conferences of the Methodist E. Church, meets in Buffalo, N. Y. Two other mission conferences exist, but are not represented: They are the Liberian and the German conferences. The first is on the western coast of Africa; the other includes the missions in Germany, France and Switzerland.

Of the forty-five in this country, six of them extend over slaveholding States. They are Western Virginia, Kentucky, Missouri, Arkansas, Baltimore, Philadelphia. These cover the States of Virginia, Kentucky, Missouri, Arkansas, Texas, Maryland, Delaware. The extent of territory in the United States which is included within the jurisdiction of the M. E. Church is no less than four hundred and sixty-six thousand, eight hundred and seven square miles.

The immense aggregate of membership, the diversified interests represented, the multiplied questions claiming attention, and recognized as within its jurisdiction, give to this General Conference an unusual degree of importance. Two weeks beforehand, all the places of private hospitality were filled up with the names of delegates, and one hundred remained unprovided for. It is reported that one thousand persons from Baltimore, and as many from Boston, besides crowds from elsewhere, were expected. The Buffalonians' anticipations leads them to enlarge the borders of their vision, perhaps. At no time have the most experienced delegates looked forward to their great gathering with more solicitude. With the new members, who are without experience, there is a poorly defined idea of measures or results. The first task now to do with many questions now agitating the Church. The others like all new hands at the bellows, expect to accomplish much by blowing.

The whole number of members will be about 250. From an extensive acquaintance with the men of former conferences, and by noting the election of delegates thus far, it is apparent that the anti-slavery pulse of the present body will beat lower and lower than that of 1856. Yet such are the complications of that question with others of various magnitude, that no man can forecast the end.

Four years ago, after a long and very able discussion on a report on Slavery which proposed a new chapter a very little more stringent than the present, and which also proposed to start a new rule on its rounds, beginning with two-thirds of the General Conference, all attempt at action was abortive. The new rule voted on first secured a bare and fruitless majority. And by management most wisely bought, the new chapter was not voted on at all.

Since then the various patterns of "new rule" have in no case secured the requisite majority to bring either of them within due process of legislation at this Conference. Besides, added to the failure of the anti-slavery measures, there has been significant defeat realized by prominent abolitionists. However, of the East Tennessee Conference, and the class of broken identified with them, are all so displaced by men of moderate views.—So, also, was it with the Rev. H. Mattison, and others of the Black River Conference.

The absence of these radical breakers may not

affect the general result on Slavery, however, their number is small; their influence, by constant friction with the prerogative system, had become sensibly diminished, and their movements in the Conference would have been seriously embarrassed thereby. Besides in other sections, the average sentiment may be improved somewhat, so that an advance step, although a cautious one, may be taken.

Lay representation within a narrow sphere, has awakened a good degree of interest. The memorial published, which is to be presented to the General Conference, is too prolix and argumentative to be related by the members generally, and will secure merely a recognition of the question as one worthy of attention. This, however, will be one step. Progress, however, must be slow, where one short step, with a pause of four years between, is the most rapid movement allowable.

On the slavery question there will be a conflict of positions. A memorial, adverse to action against slavery has been extensively circulated and numerous signed by the laity within the Southern and South-western and Central Conferences. The strength of this influence is indicated in the large vote and, in some cases, unanimous position of annual conferences to the new rules proposed. These, however, will be offset with an immense number of petitioners in favor of moderate action against slavery.

The events of each day will be faithfully chronicled in the letters to be forwarded to this office by "our own reporter."

REIGN OF TERROR EXTENDING.

We are living—in portentous times. At the South, nobody is safe, or has been for months. The persecution raised against Radical Abolitionists, is in process of being extended to Republicans, and their denunciations of the radicals afford them no security. In North Carolina a venerable minister of the Gospel is sentenced to one year's imprisonment, for the alleged crime of having given circulation to a book showing the superior profitability of free over slave labor. In another State a juror disagrees with his fellow jurors, on a point of law or evidence, and must flee the State for his life. For the crime of color, whole families are exiled from their native State, on penalty of being enslaved. Missionaries of the Gospel with their flocks, are driven from their stations and their homes, for propagating the Gospel as held by Wesley, Hopkins, and the Presbyterian and the Methodist Episcopal Churches of the last century. In Congress, freedom of speech is exercised at the hazard of life. The Senate, by the vote of Republican, as well as Democratic Senators, incurs Dr. Hyatt, without judge, jury, trial, or hearing, suspended and uncharged of any offense against the law, as well as Democratic advocates.

But the Reign of Terror is not confined to the South. The slave-driver with his manacles, is already in Massachusetts, and puts them on the wrists, not of Mr. Keitt's slaves on *Bunker Hill*, but on those of a white citizen of Concord. The insulted sovereignty of Massachusetts interposes, only upon a legal technicality, a lawyer's quibble, the jeer, no doubt, of the Federal Judges, to liberate her outraged son—not daring to stand on her own rights, as a free Sovereign State, owing no allegiance to the three hundred thousand men-stealers.

The driver is already in the Free Northwest, hunting his white victims. *Bookie* is in prison. The Supreme Court of Wisconsin, hears the last over his head, and quails under it.

The driver is in New York city, flourishing his whip at Dr. Cheever, in the shadow of his own pulpit, in the society of the Church of the Paritans. The other evening he was there, and stayed till midnight, challenging the votes of paying and attending Church members, thrusting in the votes of receders, absentees, and enemies, attempting to alter the Society's pow-deeds, and elect Trustees opposed to the Pastor. On that occasion, he was outvoted, and three friends of the Pastor, Messrs. Hart, Whiting, and Hall, were declared duly elected by the laity, who were opposed to them. But the driver shudders by no decision, submits to no defeat, sticks at it as measures. The driver is there again. The inspectors refuse certificates of election, and grant certificates to other men, who were not elected. But a justice of the Supreme Court grants an injunction, restraining the bogus Trustees from exercising their functions.

What will the driver next do? Will he crack his whip over the head of Judge Bunney of the Supreme Court? Why not, as well as over the Supreme Court of Wisconsin?

Seriously, where are we? Who is safe? What citizen shall next be seized and manacled? Who next incarcerated in prison?

And what are Abolitionists doing? What are anti-slavery men doing? What are Republicans doing?

Cassius M. Clay repeats again and again, in every variety of form, the dogma, that Radical Abolitionists, for the heresy of denying the legality of slavery, have forfeited the right of free speech, and should by statute law, be restrained from its exercise, or banished. The Republicans of New York City propose by acclamation, his nomination for the Presidency. They pass resolutions applauding him, and without a word of censure for proscription of Radical Abolitionists. Have any of the Republicans, or moderately anti-slavery Religious Journals, uttered a word of rebuke for his proscription, or of dissent from it? We have found none—not even in *The Independent* or *The Tribune*. Is the proscriptive dogma to go unquestioned, unrelaxed, except by the intended victims, as in the pro-slavery mold, in this city and elsewhere, in 1853—4?

While *Bookie* is imprisoned at Milwaukee, by the slave power, for the alleged crime of sheltering fugitive slaves, preparations are making for the Republican Nominating Convention at Chicago, and the claims of the rival candidates are being eagerly canvassed. Among them all is there one that can be depended upon to exert himself for a repeal of the Fugitive Slave Bill? Is there one that can be depended upon to protect Radical

Abolitionists in the right to exercise freedom of speech, and of the Press? Cassius M. Clay, unfortunately, cannot be. And the Tribune's *Abolition* candidate, Mr. Bates, commends himself by advocating a more rigorous enforcement of the Fugitive Slave Bill, and, if need be, the enactment of a more stringent and severe one. All such acts are directly aimed at Radical Abolitionists, and are designed to persecute them for conforming their conduct to the precepts and the religion of Jesus Christ.

We are looking for a darker, and a still darker reign of terror, over the entire North, unless Radical Abolitionists, distinctly and avowedly seek, awake at once, and, in some way, make themselves heard and felt. How shall they do it? By voting for those who persecute them? Or who have no rebukes for those who do?

A reign of terror is impending over us, and none the less imminent will be the danger, on the accession of the party of *Edward Bates* and *Cassius M. Clay*. What reader of history, what student of human nature, does not know, that the firm and honest advocates of Radical truth, whether political or religious, have more to fear from the parties and sects that first court them, cunningly assimilate to them, and finally diverge and separate from them, than from their open and original enemies? Whose influence do the Radical Abolitionists of Kentucky, suffer so much from, to-day, hunted and exiled and plundered, as from that of Cassius M. Clay?—*Principles*.

BLACK SHEEP VERSUS GOATS.—A QUESTION OF COLOR.

An interesting trial is set for to-day at Lebanon. An individual about the color of Hon. Tom Corwin, who says he is a Spaniard, but whose Methodist brethren insist is a descendant of the disreputable son who witnessed his father's shame soon after the famous freshest in the year 1636, *Anno Mundi*, claimed his right to sit among the goats in the Methodist church, but being resisted by the latter, who insisted that he should sit among the black sheep in the church, created a disturbance in meeting, and is to be prosecuted therefore. There is no doubt about his being a "colored individual," but whether his color line, that of Tom Corwin, is an unexceptionable shade, will have to be proved. The decision will probably turn upon the decision of the Supreme Court upon the "ridiculous admixture" law. It is a very delicate moral question to a Republican church, however, whether a saddle colored fellow creature should sit in the "color corner," or in the midst of miscellaneous Christians.

THE BIBLE AND SLAVERY.

The Trumbull Democrat quoted our photograph of the week before last, under this head, and presents us with a string of quotations from the Bible which the editor says furnishes conclusive proof to fair minds that slavery, *per se*, is not a sin. Well! to our mind they furnish no such proof. We do not believe they allude to any such relation, as that of Master and slave, as it exists in our Slave States. If they do, they do not prove it to be no sin. With us there is no moral obligation, where the act is unjust. Omnipotence cannot make it right for one man to enslave another and treat him as slaves are treated at the South, or as the system warrants and requires. It is absolutely nonsense to talk of such an institution being authorized by the Word of God. The man who is convinced that the Bible authorizes it, blasphemes God by calling that book his word. If the editor of the Democrat expects to be saved by faith in the Bible, and practice according to a book that authorizes Southern Slavery, we can assure him, we want neither the comforts of his religion nor the happiness of his heaven. If all the same to him, we should prefer to call the former infidelity and the latter hell, and stay away from both.—*Asheville's Standard*.

THE READER CASE IN NEW BEDFORD.—On Thursday last week the ship *Sylvia*, Captain Sweeney, arrived at New Bedford from the *Madwin* Islands, the captain having with him a girl ten or twelve years of age, a native of the islands, and so described, says the *Mercury*, "a perfect Congo negro." The captain went to the depot with her, and she stayed until he should leave town, taking the girl with him. Some of the colored people, and the girl, and supporting from her looks that she was a slave and that Captain Sweeney was her master, they determined to keep a lookout and prevent her return to slavery. The matter was fully discussed in the social circles of the colored people, and the result was that yesterday afternoon when Captain Sweeney went to the depot with his sister, who was to see out for their home in Newport, R. I., intending to take the girl with her, a crowd of excited negroes gathered around, and a number of females pounced upon the girl, and succeeded in obtaining possession of her, despite the efforts of Captain Sweeney and his sister to prevent it. The girl was subsequently removed out of town, where she may probably remain till she begins her journey to Canada, or the question of her guardianship is settled.

A Chinese merchant in San Francisco lately gave an American friend his ideas on the Japanese Embassy's reception in this country, as follows:

"Japanese great men now—Americans want more Treaty—by 'n' Treaty be signed, Japanese like anybody—just like Chinese—just like dam nig-gers."

THE REV. DR. DIXON. WORTH is said to be suffering very much from his confinement, and not likely to live long, unless released from his imprisonment. He has many friends in North Carolina, but the terrorism that reigns there now makes it impossible for them to aid him. He is likely to fall a martyr to freedom. If the Churches of the North were not sold to the Devil, they would shake the nation with their denunciations of his imprisonment.

THE FUGITIVE SLAVE CASE IN TROY.

© 2004 Blackwell Publishing Ltd, *Journal of Internal Medicine* 255: 111–118



THE ANTI-SLAVERY BUGLE.

A DRAWN BATTLE.

John Bell and Brother Jonathan are now discussing with an interest and zeal worthy of a more important matter, the great national question whether (Henson or) Sagers won the fight and the Champion's belt. A somewhat similar contest was witnessed in this country about the same time the great fight occurred in England. While the Champions of the Ring were pounding each other into jelly, the politicians at Charleston were employing themselves in demolishing each others political prospects, and making a general mow in the Democratic party. The result was about the same in both cases—the completion of the fight was postponed, which would not have been done had not Henson showed that he was the better pugilist, and Douglas that he was the stronger politician, and the leading aspirant for the Presidency.

Our readers have doubtless learned from other sources that the Democratic Convention adjourned without making a nomination—that its members took breathing time until the 18th of June, when they hope to finish up their business in Baltimore. On the question of Platform, the South played her old game of bluster and bravado, but found it had lost its power. The secession of the delegates from nine or ten Southern States did not bring the Convention to its knees, and seeing that the movement failed in its intended effect, the secessionists are evidently at a loss what to do. Although the withdrawal of so many States from the Convention looks formidable upon paper, in all probability it will not materially lessen the popular vote in the South for Douglas, supposing he should be put in nomination at Baltimore, while in the North it will greatly aid his party, for now that the South has thus protested against him, the twofoldness of the Democrats will be so much like the twofoldness of the Republicans, that many will see but little choice between them.

The Democrats are doubtless disappointed that no nomination was made at Charleston, but we suspect the Republicans feel quite as much chagrined. They wished to go into the Chicago Convention with a knowledge of who was to be their Democratic opponent, for such knowledge is absolutely necessary to enable them to select a nominee who shall secure to them even a chance of success. If Douglas is to be the Democratic nominee, the Republicans must select a very different man to what they would, should the Democrats unite upon some compromise candidate such as were Polk and Pierce. But the adjournment being to the 18th of June, more than a month after the meeting of the Chicago Convention, and several weeks after the Union party shall have put its Senator before the people, they will have a marked advantage over both Unionists and Republicans, and whatever lack of harmony there may be among the Democrats, their masterly inactivity at Charleston has not brightened the prospects of their opponents. If they do at Baltimore what the Republicans would most hate to have them do, they will nominate Douglas. If there is a probability of this being done, the only move the Chicago Convention can make to secure the leaves and sales will be a prior nomination of the Little Giant; and if such a movement should seem to involve a possible sacrifice of principle, let them indulge in the pleasing thought, that with him they will be more sure of success than should Bates, or Seward, or McClellan lead their column, and that while they are enjoying the spoils of office, the slave would be quite as well off as had either of the three gentlemen mentioned been elected, and the free colored man as much benefited, even though a home in Central America should not be secured to him.

"DUE PROCESS OF LAW."

"The Anti-Slavery Bugle," Salem, Ohio, an able and earnest Anti-Slavery paper, of the school of Mr. Garrison, adduces a number of instances in which persons, other than slaves are 'deprived of liberty without due process of law,' and thereupon triumphantly demands whether the facts do not disprove the doctrine that that clause of the Constitution is inconsistent with slavery, and that it forbids the holding of slaves."

So says the *Principia* in the commencement of a recent editorial, and therein makes great mistake. We did not refer to a single case in which persons were 'deprived of liberty without due process of law,' but on the contrary, we adduced many in which persons were deprived of liberty by due process of law, but without trial by jury, which some affirm is the meaning of the former phrase. From the numerous and different kinds of cases in which persons are deprived of liberty by due process of law, but without jury trial, and always have been under the Constitution of this government, and so far as we are aware, under any government which ever existed, and from the universal silence which is preserved toward all these cases—except the case of the slave—by the anti-slavery interpreters of the Constitution, and from the recognition by the great mass of the people that such deprivation of liberty is in accordance with constitutional rights, we legitimately inferred that due process of law is not synonymous with jury trial.

We challenge any one to point to a single case in which an alleged offender, if deprived of liberty, is not deprived of it—and necessarily so—without a trial by jury. The restraint under which he is placed may exist but a short time, but duration does not affect the question. He may be released on bail, but he is nevertheless restrained of his liberty until he is released. He may be discharged by the examining magistrate, but the constable holds him until that discharge takes place.

A SUGGESTION.

The *Christian Press* of Cincinnati, in an article on "The Conflict between Labor and Capital" refers to the fact, and reasons for it, that 'strikes' among slaves are of rare occurrence. The *Press* says, "With the entire power of the Union pledged to stand guard for the slaveholders, and keep down their laborers, with all the free States enlisted to help the Southern prevent 'strikes' among their laborers, it would be a little marvelous if they should succeed."

Does the *Press* really mean to be understood to affirm that the entire power of the Union is pledged, and need to keep the slave in his chains? That every free State is enlisted to prevent Southern 'strikes'? If so, we trust it will soon find some every day, and human, and Christian man, he duty to cease supporting a Union that does so unjust, inhuman, and anti-Christian a thing.

HORRIBLE.

The Editor of the *Cleveland Plain Dealer*, who was a delegate to the Convention at Charleston, has been writing letters from that city, in one of which he says:

"There are free negroes here who own slaves, and sell their own children begotten of slave mothers. This seems inhuman, but in their native country the stronger make slaves of the weaker; and not only sell them to one another and to the regular slave traders, but conquer and devour each other. It is true, American Slavery has done much to Christianize the African race, but has not yet altogether abolished its barbarisms."

This certainly is a horrible state of affairs, and we suppose the free negro who follows the example of the white slaveholders around him, and sells his own children as they sell theirs, is worthy of all Democratic denunciation. That the Christian Democratic of Carolina may not be held responsible for such practices, the editor speaks of it as though it had been introduced by these negro slaveholders from another country. Does the *Plain Dealer* mean to intimate that the free negroes who hold slaves in Charleston are native Africans? Will he affirm that they are not South Carolinians by birth as by residence? We think not. In all probability they never crossed the boundaries of their native State, and have unconsciously fallen into the habits and customs of those around them.

The moral reflection, that in Africa, the stronger make slaves of the weaker, we suppose is not applicable to the slaveholders of the Palmetto State, where it is well known the weaker always enslave the stronger.

Caroline Christianity had better hurry up her work, and so complete the regeneration of the negro race by the means of grace so abundantly furnished by slavery, that nothing will be left to hope for or desire in its case.

AND YET ANOTHER.

The Virginia State Republican Convention, like those of Missouri and Kentucky, endorses the expatriation of the free colored man to Central America.

Very likely that by the time negro colonization has been shaped into a plank for the Chicago platform, and thus fully endorsed as a measure of Republican policy, the anti-colonialists in the party and out of it, will be able to perceive the fact of which we have prophesied and warned them, and will open upon the movement as though it had been spontaneously sprung upon them, instead of being the result of skillful maneuvering and adroit wire pulling for the last six months.

If the scheme were not so wicked, it would be simply ridiculous. Look at it. There is a great party, which, while professing to be very Democratic, declaring in favor of the equal rights of all, solemnly proposes to colonize a portion of native born Americans who do not want to be colonized and are determined not to be, to provide a foreign home for them upon a soil to which this nation has no particle of right, and probably never will have until they steal it, and baptizes the scheme as a wise measure of policy, as a plan fraught with benevolence and philanthropy.

M. E. CONFERENCE.

This body, which commenced its sittings on the 1st inst. does not yet appear to have done much upon the slavery question. The reports of its proceedings state that petitions are presented, and against a change in the rule relating to slavery; but whether a change will be made, and if so what kind of a change, is at present a matter for conjecture. Suppose the Conference decides to go on in its old way, receiving slaveholders into membership, and baptizing in the name of the Father, the Son, and the Holy Ghost, those who claim property in the bodies of their fellow men. What will the anti-slavery Methodists then do? Finding their efforts to reform and purify the Church fruitless, will they cling to Sect and forsake the position, continue to stand with a Church whose position they know to be false, and have proved it so over and over again? We fear and apprehend such a result; for reformers in talent are too apt to be unwise in their policy, compromising for the sake of peace, and by yielding 'just this once,' prepare for yielding whenever the demand is made.

This Methodist conference seems to be a matter which may easily be reduced to simple proportions. Either the M. E. Church occupies a Christian position, or it does not. If it does, then it needs no reform, and all efforts to induce it to take other ground than it now occupies, ought to fail. If it does not, then no Christian has a right to testify to the world by his connection with it that it is a Christian body, and especially when years of labor have failed to effect in it a reformation.

THE UNION NOMINATING CONVENTION was to meet in Baltimore on the 9th inst., and name for the Presidency a sound, conservative, anti-sectional union-loving man, who, if elected, would ensure the salvation of the country.

THE CHICAGO CONVENTION will meet next week, and like the Convention of this, will also nominate an available union-loving man. The Republicans and the Unionists seem to have monopolized the union-saving business; the Democrats at their recent Convention having abandoned the effort as a movement that would not pay.

ANOTHER SLAYER.

The N. Y. Correspondent of the *Philadelphia Inquirer* furnishes the following items under date of May 5th.

"The Storm King, which had for some time been watched under suspicion that she was fitted out for a slave, cleared this port on Wednesday for the coast of Africa. A warrant was obtained, but there was considerable delay in consequence of Marshal RYDERS' absence. Deputies Tinsford RYDERS and HENRY MANN took a steamer and without the legal papers, overtook the Storm King at the Narrows, where they boarded her. An altercation ensued between them and the officers of the suspected slave; Tinsford RYDERS drew a revolver on the captain or mate, who was in command of the Storm King. After some conversation, however, matters cooled down, the vessel was permitted to proceed on her voyage to the coast of Africa, and the Marshal's officers returned to New York, went up to the private residence of Mr. DWIGHT, one of the United States Attorney's assistants, and reported the facts to him. The matter will be investigated before the U. S. courts immediately.

"There was great consternation among the tipsters of the U. S. Circuit Court, this morning, in consequence of proceedings against Theodore Ryders and M. Mann, the two officers who fol-

lowed the Storm King, the suspected slaver. Assistant District Attorney Dwight applied to the Court for an order requiring Marshal Ryders, or, in his absence, Deputy Marshal Thompson, to show cause why the two officers named, (attendants of the Court) should not be dismissed. Affidavits were then read and testimony taken, which showed that Ryders and Mann, instead of placing the warrant for the detention of the suspected vessel into the hands of the proper officers, as directed by the Assistant District Attorney, assumed the duty of serving it themselves, (which they had no authority to do,) and after chasing and boarding the Storm King, let her off on the promise of receiving \$1500 the next day.

The Judge granted the order immediately, and stated that the matter should go further, and that if there was any power in the law, it should not end there. The order was served on Mr. Tinsford RYDERS, who was in court, and he immediately informed the Judge that he had discharged Ryders and Mann. The Judge said he had done very properly.

BOOKS BOOKS!

Will our friends send in their orders for RYDERS' LIFE OF JOHN BROWN, Price 1.00.

THE REXUS OR FARRAR, showing how the rights of northern men are trampled upon by the South—a pamphlet which Republicans would find a good campaign document, price 10 cents.

THE RIGHT WAY THE SAFE WAY, by Lydia Maria Child, showing the beneficial results of emancipation in the West Indies and elsewhere, price 10 cents.

We have also other pamphlets and tracts on hand, some for sale, and some for gratuitous distribution.

"ALL THE YEAR ROUND."—The May number of this periodical is received. The publishers furnish monthly in a handsome and convenient form the writings of Charles Dickens, and of the other contributors to his weekly, those who prefer obtaining it in its hebdomadal form, can be accommodated. For terms &c see prospectus.

RICHARD READER.—We are informed that Col. Richard Reader, the eccentric individual who was Secretary of John Brown's Provisional Government, is preaching regularly every Sunday at Shaker Village, near Lebanon, to the Shaker brethren. The Shakers say that their preaching was miscellaneous until Richard united with them, when they succeeded to him that solemn office. We think Richard will be an inmate of a Lunatic Asylum some of these days.

A WANDERER.—An insane person between 25 and 30 years of age, who says his name is Henry Wright, and that he was raised in New York State and has relatives in the West, was found a few miles from Salem and taken to the Mahoning Co. Infirmary at Canfield, where his relatives or friends may apply for further information.

WE have received the 4th number of Cassell's Illustrated Bible, and the 2nd and 3d numbers of their Illustrated National History. Both of these works have thus far fulfilled the promise of their publishers, Cassell, Patten, & Galpin, 37 Park Row, N. Y. who furnish them to subscribers at 15 cents per number.

CHILDREN'S MEETINGS.

The children of Salem and vicinity are invited to meet at the Town Hall on Sunday, May 13th, at 1 o'clock, to hear an address to them by Joseph A. Dugdale, of Longwood, Pennsylvania, "The Children's Friend." As in the East so at the West, Mr. Dugdale's meetings have been attended largely to the satisfaction of all the Religious Denominations and others. It is hoped that the children and their parents will not miss the opportunity to attend the meeting.

Mr. Dugdale will also preach at the Town Hall in the evening to the citizens of Salem.

MEETING IN GOSHEN.

Josephine S. Griffing will hold an anti-slavery meeting in Goshen, in the School House of District No. 6, on Sunday afternoon the 13th inst., at 2 o'clock.

No room this week for L. C. T.

EX. COMMITTEE.

The Executive Committee will meet on the 27th inst., at the usual hour and place. A full attendance is especially desired.

MRS. GRIFFING.

Ms. Editor: I have had the pleasure during the last few weeks of attending a number of anti-slavery meetings, in this and adjoining counties, which were addressed by Mrs. Josephine S. Griffing. They have all been generously attended, and characterized by the earnestness and ability of her addresser, and a corresponding interest on the part of her auditors. At New Lebanon, the M. E. Church was filled with intent listeners, as she presented anti-slavery principles as illustrated by the life and death of the hero-martyr of Harper's Ferry.

One topic presented with effect at the meeting in Goshen, last Sunday, is worthy of the consideration of all anti-slavery workers; viz. That in the present hour—just before the presidential election is to sweep with moral desolation over us, and anti-slavery principles should be spread and urged with unweakened fidelity and zeal. They offered the only antidote against the base of political compromise, and through them only can we hope to see the conscience and self-respect of anti-slavery men preserved.

Many of your readers will, therefore, on account of the importance of the hour, as well as the value of her services be glad to learn that Mrs. Griffing is now entering upon a course of anti-slavery labors. For the present, they will be bestowed upon each place in this State as premises best return for such culture.

Persons desirous of securing her services in their towns or vicinity will do well to address her on the subject at Salem.

We doubt not she will receive the welcome and hearty co-operation of all earnest friends of the perishing slave.

M. R. ROBINSON.

Ms. Griffing will attend the meeting of the Friends of Human Progress, at Lynchburg, on the 20th inst. This will afford a good opportunity for the friends in the southern part of Columbus and Carroll County to make arrangements for meetings in their respective neighborhoods. One we doubt not they will improve.

A SOUTHERN DEMOCRAT.

A Reporter writing from the Charleston Convention says, "We had music from Mr. Gaudin. He said he was a Popular Sovereignty Democrat and an African slave trader man. He contended that the question of slavery in the Territories was a more abstract question. The practical question was the African slave trade. The real way to preserve the equilibrium of the sections was to open the African Slave Trade. The slave trade was christian and humane. He ridiculed the immorality of Old Virginia on the slave trade. She sold her children into slavery, separated families, tore children from their mothers, and then rolled up their eyes at the idea of the African slave trade. But Virginia had a pecuniary motive at the bottom. It had been her fortune to buy a few dinkies up in Virginia, and he had to pay from one to two thousand dollars a head for them. Now if it were not for unconstitutional restrictions, he could go to Africa and buy a better nigger for fifty dollars. Why should he not buy a savage and make a christian of him? He spoke in very high terms of the African race. Give them the African slave trade and he would allow the North all the popular sovereignty it wanted, and the South would run an even race at least with Northern emigration. The Democrats of the North must come up to this standard. He had immense faith in the Northern Democracy. They would come up to the work at last, and we would have popular sovereignty on the territories, and the slave trade on the high seas. The applause and laughter on the floor, during this gentleman's speech, was overpowering. He was in deadly earnest, and talked with no little force of expression. He is a tall, bacheloret faced man, with brown complexion, high nose, great eyes, thin, straggling, black beard and black hair. His personal appearance is much like that of Elgerton, M. C. of Ohio. Mr. Gaudin proclaimed himself the representative of the slave trading interests of the State of Georgia, and he was proud indeed, and happy, in holding so lofty and full advanced position. He concluded by a fluent appeal for the perpetuity of the Union, and declared it his opinion that the Democratic party only could build the country to gether."

THE "DIGNITY OF BEING A NIGGER."—A slave's speech on the relative standing of the races, and the superiority of slavery to freedom, is reported by the *Petersburg (Va.) Express*, of a late date, in this wise. "In front of the Central Warehouse, a philosophical dorker, leaning lazily against one of the wheels of a drey, thus delivered himself to a brother John, who was disposing of himself as a slave. 'All niggers ought to feel the dignity of being a nigger,' 'cept free niggers what dunno what dignity am. Dis minute I'm wuf about fifteen hundred dollars,' and he gave a demonstrative gesture with his left fore finger, 'and a heap o' white folks can't say dat for deyself. Now dat,' and he pointed to a 'gentlemanly nigger,' 'is a white man; he couldn't turn hisself into money to save his life. More's dat, he ain't wuf nuffin, he dunno nuffin, and he won't do nuffin.—I feels de dignity ob de fact, and dat's what makes me say what I do say.'"

A FUGITIVE FROM SLAVERY.—Bottom, May 7.—The steamer S. R. Spaulding, with the Massachusetts delegation from Charleston, arrived at two o'clock this morning. Some excitement was created on board early Sunday morning, by a fugitive slave crawling from the coal bunk in search of food and water. He gave his name as William Brooker, and declared he was a free negro, but the circumstances would not admit of the truth of that statement. Capt. Heaton altered the course of the Spaulding, and intercepted the course of the steamer Benjamin De Ford, which left Boston on Saturday for Baltimore, when William was transferred to the De Ford.

The Democracy of the Spaulding could not help admiring the ingenuity and impudence of the negro in selecting their special steamer as his transport to liberty.

AN ANTI-SLAVERY MEETING.

Will be held at Isaac Davis' School-house, on Sunday, May 13th, at 1 o'clock, P. M. Harmon Beecher, J. Whipple, and John Holiday will address the meeting.

ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY.

The Twenty-Seventh Annual Meeting of the American Anti-Slavery Society will be held in the city of New York, at the Cooper Institute, on Tuesday and Wednesday, May 8th and 9th, commencing each day at 10 o'clock, A. M.

Independent of all religious and political organizations, and dealing impartially with them all, the Society continues to pursue its grand distinctive object, THE IMMEDIATE AND TOTAL ABOLITION OF AMERICAN SLAVERY, without regard to geographical boundaries, by moral instrumentalities alone—animated by a spirit which seeks the safety, happiness and prosperity of every section of our widely extended country, 'knowing no East, no West, no North, no South,' as such. Its mission is embodied in the Declaration of Independence, and its 'fanaticism' in the Golden Rule. Declaring that man cannot be the property of man, it measures men, parties and institutions by this simple and unerring test, and will not yield to any compromise, or consent to any postponement of the claims of justice and humanity.

We trust it is needless to remind the members and friends of the Society, that never were greater vigilance and activity demanded on their part than at the present time. The nation is just entering into another Presidential election, which will probably be unparalleled in the annals of popular excitement, and which will present a powerful temptation to many to swerve from the strict line of rectitude, by lowering the Anti-Slavery standard for the sake of party success. 'Let the dead bury their dead.' Let us enshrine all compromise and compromisers, and be faithful to our rallying cry, 'No Union with Slaveholders!'

There will be no lack of able and experienced speakers at the Anniversary. [Further particulars hereafter.]

In behalf of the Executive Committee, WM. LLOYD GARRISON, President.

WENDELL PHILLIPS, Secretary.

C. C. BURKHOUGH, Secretary.

SALEM QUARTERLY MEETING OF FRIENDS OF HUMAN PROGRESS.

The next Quarterly Meeting of this Association, will be held at Lynchburg, four miles west of Haverhill, on Sunday, the 9th of May, commencing at 11 o'clock. It is desired that all, both Friends and others, should attend.

RAHAEL W. HENRY, Clerk.
ISAAC TRESCOTT, Secretary.

SUBSCRIPTION PRICE TO BUGLE.

\$4.15 PER ANNUM, INVARIABLY IN ADVANCE.

ISAAC TRESCOTT is duly authorized to receive all monies on account of subscriptions to the Bugle.

Tax BILLS can be obtained every Friday, at Isaac Trescott's Book Store on Main street, Salem, Ohio.

FRANCIS ELLIS WATKINS is authorized to obtain subscribers for the Bugle, and to receive or any monies paid on account of the paper.

Pittsburg, Port Wayne and Chicago Railroad SUMMER ARRANGEMENT.

GOING WEST.	
Fast Line leaves Pittsburg,	1.00 a.m.
Columbiana	2.28 a.m.
Salem	3.51 a.m.
Alliance	4.22 a.m.
Arrives at Crestline	8.40 a.m.
Mail Train leaves Pittsburg	8.15 a.m.
Columbiana	11.23 a.m.
Salem	11.54 a.m.
Alliance	12.45 p.m.
Arrives at Crestline	5.40 p.m.
Express Train leaves Pittsburg	12.46 p.m.
Columbiana	3.28 p.m.
Salem	3.40 p.m.
Alliance	4.25 p.m.
Arrives at Crestline	8.30 p.m.
GOING EAST.	
Express Train leaves Crestline	6.15 p.m.
Alliance	10.30 p.m.
Salem	11.00 p.m.
Columbiana	11.23 p.m.
Arrives at Pittsburg	2.15 a.m.
Mail Train leaves Crestline	6.45 a.m.
Alliance	11.20 a.m.
Salem	11.54 a.m.
Columbiana	12.18 p.m.
Arrives at Pittsburg	3.05 p.m.
Fast Train leaves Crestline	12.45 p.m.
Alliance	4.40 p.m.
Salem	5.13 p.m.
Columbiana	5.26 p.m.
Arrives at Pittsburg	8.05 p.m.

CLEVELAND AND PITTSBURGH RAILROAD TIME TABLE.

Commencing Monday, April 23rd, 1860—Trains leave Alliance as follows:

GOING NORTH.	
Mail, 7.25 a.m., arrive in Cleveland,	9.55 a.m.
Express, 9.25 p.m., arrive in Cleveland,	8.05 p.m.
GOING SOUTH.	
Mail, 10.06 a.m., arrive in Pittsburg	2.45 p.m.
Mail, 10.06 a.m., arrive in Wheeling	5.00 p.m.
Express, 9.28 p.m., arrive in Pittsburg,	1.53 a.m.
Express, 9.28 p.m., arrive in Wheeling	5.10 a.m.
RETURNING TRAINS LEAVE	
Cleveland, 7.30 a.m. and	6.40 p.m.
Pittsburg, 1.00 a.m. and	12.45 p.m.
Wheeling, 10.10 a.m. and	9.45 p.m.
J. N. McCULLOUGH, Pres.	
F. R. MERRILL, Gen. Ticket Agt.	

WALL AND WINDOW PAPER.

A large and well selected assortment, of Cheap and Beautiful WALL AND WINDOW PAPER, Just received at ISAAC TRESCOTT'S.

THE ANALYST.

A WEEKLY FAMILY PAPER. Devoted to Temperance, Progress, and Social Improvement. PUBLISHED BY J. A. SPENCER & H. H. ALLARDT, 197 Superior St. (19 up stairs,) Cleveland, O. Send for Specimens.

AT THE SALEM EXCHANGE.

You will find a Good Assortment of DRESS SILKS, BEREAGE, CHALLIES DELANES, ORGAN DIAS, FRENCH LAWNS AND POPLINS.

A good variety of SHAWLS, PLAIN AND EMBROIDERED CRAPE (COLORED AND WHITE), CHANGABLE AND BLACK SILK, THIBET STELLA AND BROCHA, Bonnets, Hats, Shakers Hoods, Bonnet Ribbons, Umbrellas, Parasols, Hoop Skirts, Corsets, Notions of every kind, Straw, Soft and Silk Hats, Lisle Thread, Kid Gloves, Lace Mitts, Hosiery, READY MADE CLOTHING, AND MADE TO ORDER.

THE VERY BEST QUALITY OF GROCERIES, AND SUGAR CURED HAMS.

JACOB HEATON.

BOARDING HOUSE.

WILLIAM STILL'S Grateful Boarding House, No. 82 South Street, below Ninth, PHILADELPHIA, PA.

PHILADELPHIA REFERENCES. Rev. STEPHEN SMITH, Rev. Wm. DOUGLASS, Rev. JACOB C. WHITE, Mr. Wm. H. RILEY, Mr. THOS. J. DONNEY, Mr. Wm. WHIFFER, April 2-19 82 p.m.

AGENTS WANTED FOR THE WEST & WILSON, DOUBLE THREAD FAMILY SEWING MACHINE.

PRICE THIRTY DOLLARS. ALL MACHINES WARRANTED! AT MRS. GRIFFING'S Boarding House, N. in street, the Machine and its work will be exhibited to all, and those who purchase will be taught how to use it gratis by H. F. WILSON. Ag'ts for Columbiana and Mahoning Cos. Dec. 3, 1859.

George W. Alanley, AMBROTYPE AND PHOTOGRAPH ARTIST.

SCHILLINGS' BLOCK, MAIN STREET, SALEM, OHIO. Salem, June 23, 1858.

FIRST ARRIVAL AT THE VARIETY STORE.

E. E. BARR.

Having been to the East, taken pleasure in announcing to her numerous customers, and the public generally, that she has just returned with a more complete and extensive stock, than ever before; among which will be found:

White and Brown Muslins, Gingham, Deane, Pique, Challis, Mohair Flannel, Madras and Cordillo Cloth, Striped Deane, Chambery Gingham, Lace, Marcella by the yard and for Trimming, Embroidered Shirting, Irish Linen, Bird Eye Diaper, Corset Gear, Nankin, Cotton Towel, Jackonet Muslin, Swiss Mull, Cambric, Hair Cord, Briliant, Indian Mull; Book.

Nainsook and Muslin for Handkerchiefs, Queens Lawn French and Silk Hosiery, Match Saffa, GENTS' KID, SILK AND LISLE THREAD GLOVES.

Ladies' Gaudinets, Kid Flannel, Kid and Thread Gloves, Mohair and Silk Mitts, Gents' and Boys' Silk and Linen Handkerchiefs, Saint Bonnets, Rubber Dressing, Neck Pocket, Curl and Twist Combs, Embroidery Sissors, Wood, Steel Bone and Rubber Kitting Needles, Maravian and Embroidery Cotton, Stilettoes, Tattling Shettles, Needling Needles, Suspensers, Flare and Sewing Silk, White, Drib and Blue Cotton Yarn, Silk Oil Cloth, Infants Rubber Cloth, Buttons of all kinds, Hoop Skirts and Hoops, Perfumery, Cigarettes, Neck Ties, Dress Shields, Hosiery for Gents, Ladies and Children; Needles, Pins, Tape, Toys and Novelties of every kind.

Thankful for past favors, we invite you all to call and examine our new stock, before purchasing elsewhere.

E. E. BARR, One door West of J. McMillan's Book Store, Main Street, Salem, Ohio. April 27, 1860.

NEW HAT & CAPSTORE.

M. R. Robinson, offers for sale at the new HAT STORE.

in Salem. (North side of Main Street, four doors East of the Farmers Bank.)

HATS AND CAPS.

In great variety of style and material. Call and examine his stock, and decide for yourselves concerning the quality of his

